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HISTORY OF JOSEPH SMITH.

(Continued from page 165.)

After this revelation was received, some conversation was had concerning revelations and language; I received the following:—

Revelation. Given, November, 1831.

Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavoured to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jun., and his language you have known, and his imperfections you have known, and you have sought in your hearts knowledge, that you might express beyond his language—this you also know: now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye can-

not make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me, and know that I am, not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind: ye are not able to abide the presence of God now, neither the ministering of angels: wherefore, continue in patience until ye are perfected.

Let not your minds turn back, and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jun. Amen.

After the above was received, William E. McLellan, as the wisest man in his own estimation, having more learning than sense, endeavoured to write a commandment like unto one of the least of the Lord's, but failed: it was an awful responsibility to write in the name of the Lord. The elders, and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

As the following elders were desirous to know the mind of the Lord concerning themselves, I enquired and received:—

A Revelation. Given, November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson, and William E. McLellan. The mind and will of the Lord, as made known by the voice of the Spirit to a Conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.

My servant Orson Hyde was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation: behold this is the promise of the Lord unto you, O ye my servants; wherefore be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant Wm. E. McLellan; and unto all the faithful elders of my church:—Go ye into all the world; preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man, and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life. Amen.

And now concerning the items in addition to the covenants and commandments, they are these:—There remaineth hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they

are the first-born among the sons of Aaron; for the first-born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first-born of Aaron: but as a high priest of the Melchizedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithful-

ness, for the idler shall not be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children also are growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore, let my servant Oliver Cowdery,

carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following revelation, which from its importance, and for distinction, has since been added to the book of Doctrine and Covenants, and called the Appendix.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves: gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you; go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people:—Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people:—Awake and arise, and go forth to meet the Bridegroom: behold, and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know nei-

ther the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken and hear, O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men, and he commandeth all men everywhere to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads:—wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their

own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying with a loud voice—Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things—things they look not for; yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear,

neither hath any eye seen, O God, beside thee, how great things thou hast prepared for him that waiteth for thee, and he shall be said—Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places, and his voice shall be heard; I have trodden the wine-press alone, and have brought judgment upon all people, and none was with me, and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. And now the year of my redemption is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their hands of thousands to flight; and by the strength of the earth, the Lord shall smite the nations by the power of his spirit; and for this cause these commandments were given; they were commanded to be kept

from the world in the day that they were given; but now are to go forth unto all flesh. And this, according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi:—For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them—In that day when I came unto my own, no man among you received me, and you were driven out. When I cal-

led again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God hath spoken it. Even so. Amen.

CELESTIAL FAMILY ORGANIZATION.

From the Prophet.

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead (if quickened by the celestial glory) restores him to life with all his bodily and mental powers and faculties, and consequently associates him with his family, friends, and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth, in one eternal bond of kindred affection and association.

The order of God's government, both in time and in eternity, is patriarchal: that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring of them to all generations, for ever and ever.

We talk in this ignorant age, of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father for ever and ever, worlds without end.

Again, we have a rule now established in the earth, by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz. the celestial order is an order of eternal life; it knows no death, and consequently makes no provision for any. Therefore all its covenants and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union.

In order to illustrate this subject, and make it perfectly plain to the most simple capacity, we must leave death entirely out of the consideration, and look at men and families just as we would look at them if there was no death. This we can do with the greatest propriety, because the time was when there was no death, and the time will be again, in which there will be no death.

Our venerable father Adam took our mother Eve for a wife when the human family, and the world in which they lived was as free from death as God and his throne.

We would now inquire what kind of a contract was made between them, and also how long it was to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious.

This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for let it be borne in mind that they had no death in view, and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery; viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with him.

Now as some of these will doubtless be husbands and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each other's till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death never separated them; for the change from mortal to immortal was instantaneous.

Again, "Christ came to deliver those who through fear of death were all their lifetime subject to bondage."

Therefore, after the resurrection men live, and live for ever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac, and Jacob, who have once died; and yet he claims not to be the God of the dead but of the living.

Again, Paul speaks of another great mystery; viz., "that every man should love his wife, even as Christ loves the Church."

Now we would inquire whether the love and consequent union of Christ and his Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there.

This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church.

Having established the fact or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and his Father continue to be one in their affection and union since he rose from the dead; and he still yields obedience to the commands of his Father, and has also revealed that he will continue to do so, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father."

We hear nothing in all this subject about Jesus Christ ever being of age, so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John, that his disciples, and those who believed on their words, might be one, even as Christ and his Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they were one.

Now suppose, in fulfilment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they became one with each other in precisely the same sense that Christ and his Father are one, would not these children be subject to their father in the same manner as Christ is subject to his Father? Certainly they would.

We have also a most beautiful practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years, so far as to become heads of families at the time of going to Egypt for corn. And

yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death.

It appears, too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebecca.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection. We will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the holy prophets.

First: His most gracious and venerable majesty king Adam, with his royal consort queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest for ever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign for ever and ever. While thousands of thousands stand before him, and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when he comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign.

They will then be organized, each over his own department of the government according to their birthright and office, in their families, generations and nations. Each one will obey and be obeyed according to the connexion which he sustains as a member of the great celestial family.

Thus the gradation will descend in regular degrees from the throne of the Ancient of days with his innumerable subjects, down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre, although his kingdom may, perhaps, only consist of a wife and single child.

Such is the order and organization of the celestial family, and such the nature of the thrones, principalities and powers, which are the rewards of diligence.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself.

Adam and all the other patriarchs, kings, and prophets, will still be subject unto Christ, because he was in the eternal world, the first-born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, he rules by right of birth.

"If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are; viz., the sons and daughters of God.

I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by king Adam and his descendants, in the name, and by the authority of Jesus Christ, and by virtue of the holy priesthood which is after the power of an endless life, without beginning of days or end of years, and thus go on enlarging and multiplying, conquering and to conquer, till Abraham's seed become numerous as the sand; and till the saint of the last days possesses a kingdom and dominion of his own posterity, vastly more numerous than king Adam will possess in the great restoration of all things pertaining to this little earth; but you are not able to receive heavenly things as yet, and therefore I forbear, and let the things of earth suffice, at least for the present; and till the Saints should be counted worthy of endowment, and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who are overcome and are counted worthy.

10 I now wish to say a few words on the subject of matrimony, and also on the sub-
 50 ject of raising and educating children.

55 Who that has had one glimpse of the order of the celestial family, and of the eternal connexions and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connexions and desires? Or what Saint who has any degree of faith in the power of the resurrec-
 60 tion, and of eternal life, can be contented to throw themselves away by matrimonial connexion with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

65 By such a union, or by corrupt, unlawful, and unvirtuous connexions and indulgences, they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

70 O my friends—my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connexions or engagements till you have asked counsel of the spirit of God in humble prayer before him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself and companion, and your children in the great family circle of the celestial organization.

75 I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children; and educating them in the truth, that their traditions and early impressions may be correct.

80 No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the celestial kingdom.

85 I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently, that they may be able to contrast the one with the other, and to perceive the difference. Sectarian sermons, and their manner of worship, and their Sunday schools, are also a great damage to children, being well calculated to rivet upon their young and tender minds the most vague, mysterious, and erroneous notions and principles, which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, they will find their perceptive faculties so blunted and beclouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of truth, inasmuch that many of its plainest and simplest principles will either remain entirely unperceived by them, or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty.

90 For instance, let a child read a pictorial bible and examine the pictures. He at once concludes that these pictures are a part of the original, and that they are true representations of the scenes as they really took place; and they will be very apt to judge of the ordinances and forms of worship just as they saw them pictured. He with the comments which may be interspersed, or even the headings of the chapters which men have introduced.

95 Such, then, is the power and influence of early tradition; and such the causes which have been operating for ages, to blind the minds of men on religious subjects, till at length the great majority are rushing on masses to destruction, like the blind into the ditch. And those who would escape have a hard struggle, both with their own traditions and the opposition of their neighbors, though truth may be set before them so plain, beautiful, and evident, that pure intelligence would wonder and be astonished that it is not immediately embraced.

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? Can you contemplate the present state of the world and not feel an exceeding desire to take your family and flee from the confusion of Babel, and go where you can be associated with the children of light?

Strive then by example and precept, to teach your children in the light of truth, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacs, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

My heart is often pained when I enter a house of the Saints, and find their walls ornamented, and their tables, shelves, and book-cases still groaning as it were with the weight of sectarian paintings, books, and trash. Brethren, I would either sell them at auction to those who wish to purchase, or else I would heap them up and have one good fire; and then I would be to some expense to furnish my family with useful works, such as maps, charts, works of science, and, above all, a good supply of religious information from the true source.

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation, which is prepared for the Saints of the Most High.

Thus all are judged according to the deeds done in the body; and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connexions; or if they choose to be united after the manner of this world, by being joined with a companion who is not worthy of an eternal covenant, and of the "seal of the living God," why then, the consequences are that they enjoy the things of this world, and the pleasures and passions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family, and strangers to the covenant of promise. Their former covenants come to an end with their life; and in that world they can neither marry nor be given in marriage; consequently, they must remain unassociated in a family capacity, and, therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who can endure eternal disappointment?

Who can endure to be for ever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie?

For none of our relationships will be recognized by the authorities in that world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should tarry, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse.

And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that fathers might go forth in his spirit, power, and priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their evil hands. But the keys are on the earth, and shall not be taken from it until the sealing is accomplished.

Therefore, O ye Saints of the Most High! build the temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fulness of mine ordinances pertaining to the holy priesthood and preparation, by which the living and the dead may be redeemed, and associated in the exalted principles of eternal life and joy. Amen.

P. P. PRATT.

ANSWERS TO QUESTIONS.

Was Jesus baptized for the remission of sins?

This is easily answered; for he that was without sin, could by no means be baptized for the remission of sins; but in order to fulfil all righteousness, and, consequently, a neglect of that which was a portion of righteousness, would have been sin. On this subject we have much pleasure in presenting the following extract from the thirteenth chapter of the second Book of Nephi, pp., 123, 124, Book of Mormon.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And, now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness, in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father, that he would be obedient unto him in keeping his commandments: wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It sheweth unto the children of men the straightness of the path and the narrowness of the gate by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me."

Have those who have not been baptized, and have not had hands laid on by those who have been sent of God, the gift of the Holy Ghost?

No. But there is a difference between having that light which lighteth every man that cometh into the world, and the *Gift of the Holy Ghost*. It cannot be denied that many, under a broken covenant, have had much of the Spirit; but it should ever be borne in mind, that the general influence of the Spirit is not the gift of the Holy Ghost.

To the other items, which are not definitely put, we would remark, that if Christ was baptized for the remission of the sins of mankind, there would have been no need for him to shed his blood for the same object; but he undoubtedly was an ensample unto those that follow him, in all things, in which he was inimitable.

There is a beautiful idea connected with the baptism of the Saviour, which is, that his sonship was then publicly declared by his Father, when a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased."

So, unquestionably, is it with his followers, he having made atonement for the sins of the world, no one can lay claim to sonship of the Most High until they have followed the ensample of him, their elder brother, in submitting to the great law of adoption, by being baptized in his name for the remission of sins. There is one great privilege much overlooked by professors of religion, in modern times. It is written that, he came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe in his name.

Here, then, is a manifest distinction made between those that believed and those that became obedient. The former condition of faith was absolutely necessary in order to enjoy the privilege of becoming sons of God, whilst it is equally evident that to exercise faith without obeying the great law of adoption, must necessarily exclude them from becoming sons of God; for it is evident that the means of entering into the kingdom of God, was not by being born of blood, nor of the will of the flesh, or of man, but the divine ordinance ratified by the example of the Saviour, in being born of water and of the Spirit, in order to enter into the kingdom of God.

THOMAS WARD.

EXTRACT OF A LETTER FROM ELDER E. F. SHEETS.

I have been in the Bradford Conference for about six months, and on my arrival the prospects were not very encouraging; but, to my great satisfaction, the work of the Lord has taken a fresh start—the Saints are united in love, and harmony prevails in our councils; and I can truly say, that I never saw a people more willing to hearken to counsel, and to do the will of the Lord, as far as they know it, than they are at present; and I pray that they may ever continue to be so. As for the public, generally, that come to hear, they apparently go away well satisfied, and they manifest their sincerity and belief in the work by frequent attendance, and by coming forth from time to time to obey the fulness of the gospel. On last Friday week I baptized twelve in Bradford, and on Sunday, brother Milnes, one. On Monday I administered baptism to two more—one of them was a young lady in connexion with the Methodist Association, and the ministers of that society are beginning to make a fuss about it. On Tuesday I witnessed the baptism of one in Leeds; and on Wednesday I baptized two ladies in the same place. Our meetings are well attended both in Leeds, Bradford, and Idle. On Sunday there was one more baptized in Bradford; and yesterday I administered the ordinance to three more in the same place. There are many more believing in this conference, who, no doubt, will ere long obey the gospel; and I think I may say that the prospects here are very promising indeed. There have been twenty-two baptized since I saw you in Manchester: and I often think of what Brother Woodruff said when here, "that he believed there would be a great work done," and, indeed, it has every appearance of it.

You advised me to make some inquiries about the last words of our beloved brother, Barnes, I have done so, and from the best information I can get from those who attended him in his last hours, it appears that he talked much about the prosperity of Zion, and the spread of the gospel; and, when he had many pains upon him, he exclaimed that he should soon have done with them, but that the hour cometh when the haughty, and the proud, and the oppressors of the poor would call for the rocks and mountains to fall upon them, and hide them from the face of Him that sitteth upon the throne; and he seemed to say that the time was not far distant. He also talked much about his father and mother, and his friends in America, but especially of his mother, and soon after this, like the prophets of old, he gathered up his feet and fell asleep in Jesus.

* * * * *

E. F. SHEETS.

May 7, 1845.

To Messrs. Woodruff, Hedlock, and Ward.

The following is a copy of the inscription, forwarded to Brother Sheets, for the Tomb of Elder Barnes.

IN MEMORY OF

LORENZO D. BARNES,

Who died on the 20th of December, 1842,

AGED 30 YEARS.

He was a native of the United States, an Elder of the Church of Jesus Christ
of Latter-Day Saints,

A Member of the High Priests' Quorum, and also of Zion's Camp, in the Year, 1834,

And the First Gospel Messenger from Nauvoo

who has

Found a Grave in a Foreign Land.

Sleep on Lorenzo; but ere long from this

The conquer'd tomb shall yield her captive prey:

Then with thy quorum shalt thou reign in bliss,

As king and priest for an eternal day.

Editorial.

In concluding another volume of the MILLENNIAL STAR, we would express our gratitude to our heavenly Father for having been preserved to effect the same, and for all his mercies that we have experienced during another year. To our numerous and increased number of subscribers, we have to return our sincere thanks for their patronage; and as the kingdom of God continues to progress, so the interest thereof with the Saints will continually increase, and we pledge ourselves in the future to spare no exertions to render the STAR an interesting and useful medium, through which all things necessary may be communicated connected with the rolling onward of the kingdom of God.

We have to apologize for the delay in publishing this month, and on several other occasions, and have to state that in all cases it has arisen from too much pressure of business arising from other sources; but for the future we shall endeavour to make such arrangements as shall ensure the publication as nearly as possible to the first and fifteenth of each month. It is probable that the first issue of the sixth volume will be made on the fifteenth of June.—It is also intended to complete a volume in half a year, that they may be uniform in size with those lately issued, thus forming two neat volumes in the year.

We feel to congratulate the Saints on the present commanding position of the Church of Jesus Christ, and exhort them to renewed diligence in the service of him who, under the most trying circumstances, has proved their deliverer and friend—even their Great Master, the Lord Jesus Christ.

We are fully convinced that as time progresses, the trials of the Saints increase; and inasmuch as they are faithful, they will daily be preparing for all the great purposes that will be necessary to fit them for the grand concluding scenes of the last days. And while we contemplate the calamities that are fast approaching, let us also take courage from the past—let us call to mind the floods of tribulation which the church has had to wade through the past year, including the murder of the prophet and patriarch—a crime of such a die as stamps with everlasting infamy the land in which it was perpetrated, and where, by the administrators of justice, it is still unavenged.

But let the Saints take courage, for while to a superficial observer the cruel persecutions which the church has had to endure, may have appeared at times to have made her stagger in her progress, it has been but the illusion of the wicked; for while it might be anticipated that the tornado of violence would destroy her, she has been like the cedar of Lebanon, extending and strengthening her roots, and obtaining a power of endurance that shall cause the fiercest storm of persecution to fall innocuously upon her. Let her present position in Europe and America bear witness to the fact, and let the Saints be of one heart and of one mind in carrying out the purposes of the Most High in building up the temple of the Lord, and in establishing Zion.

We are aware that many things appear insurmountable at the first, and the prospect of ultimate success to our limited vision appears dim indeed; but let us also remember that all things that are put into operation to accomplish the great designs of Jehovah in the last days, will have his blessing upon them, and that he intends

all things to be made subservient to the preparing of a people for himself; and let us also remember, that the cowards and the unbelieving shall perish. Rev. xxi. 8.

It may be considered an easy matter—when the day of struggle is over—when the battle has been fought by the patient endurance of the faithful, to enter in and enjoy the triumph of the victors; but not so. Let no one be deceived; they who have not suffered shall not reign, but the glory shall be given unto them to whom it is due.

We have to entreat the patience of the Saints in relation to the business transacted at the last General Conference. We are confident of the importance of the measures there decided upon, and would state that we are, with prudence and caution, endeavouring to lay a sure foundation for the completion of a great work in connexion with the kingdom of God.

By directing our attention to the subject, we find there are more things to be attended to than what we had anticipated, and as the Saints are, and ever have been, a law-abiding people, we are desirous of manifesting in all our actions, and in all lands where our lot may be, that, it is our principle to conform to, and support the laws thereof. Let not the Saints, therefore, manifest a degree of impatience, for we assure them that no time shall be lost by wilful neglect in the accomplishment of the objects contemplated.

We have placed on record this month some of the tragical occurrences that have lately transpired in various parts of the world; and there are many which we have not enumerated, of a very serious character, but sufficient to convince an enlightened servant of the Lord, that peace is taken from the earth, and that sorrows and afflictions of various kinds shall fill its place; while in the political horizon we behold not very distant, clouds big with ruin and devastation, which the rulers of the nations are endeavouring to rein in for a season, though still adding to their potency, that ere long they may burst forth with untold energy in the mighty and overwhelming struggles of the last days.

We would desire to make a remark on the subject of Emigration. Much greater facilities are afforded at present for the Saints to emigrate to different parts of the Eastern States, inasmuch as the American churches have been organized into Conferences with presidents similar to what they are in Britain; and we would give a word of counsel to such as are so circumstanced as to arise and fulfil the word of the Lord, to do so, and they shall be blest.

Were we to make some flattering statements in relation to the place of gathering that were calculated to induce false hopes, we should be highly culpable; but not so, we would speak plainly and say, do the will of God and keep his commandments, but expect to be tried to the end, wherever your location shall be; and inasmuch as you are beloved of the Lord, your chastening shall be unto perfection, and by a patient endurance in well-doing, your end shall be glorious.

NAUVOO AT PRESENT.

The special annual conference commenced on the 6th of April, and adjourned on the evening of the 9th. It was the largest assembly ever gathered in Nauvoo on a similar occasion, by many thousands. The congregation covered from two to

three acres of ground, and were variously estimated from 20,000 to 40,000. The most perfect order prevailed, notwithstanding the city authorities had ceased to act since the repeal of the charter, and consequently there was not a policeman or constable on the ground. It was decided by Doctor Goforth, that the deacons preserved much better order than what had been effected by the police on former occasions. Every proposition presented to the church was carried without a dissenting voice. A resolution was passed to recommence the Nauvoo House, and put up its walls this fall.

An immense immigration is expected this Spring, and notwithstanding the departure of apostates and their followers from our city, it is almost impossible to find an empty house or a room to rent. The tithing is coming in from nearly all the branches, and business moves as busily around the temple as it does around a beehive in May.—*Extract of a letter from elder G. A. Smith, to elder W. Woodruff, Dated April 13th, 1845*

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We feel it our duty to put on record this month, a few of those signs which are thickening fast around us, and which prognosticate, unerringly, the coming of the Lord. England, France, and America have become distinguished in the annals of history, as being in an unexampled manner the theatres of very numerous and horrid crimes, illustrating the fact that peace is taken from the earth. We would not wish to harrow up the feelings of our readers by a recital of the murders, &c., with which the columns of almost every public paper are fraught—neither would our space, by any means allow it. We have also to record a most lamentable occurrence at Yarmouth, by the fall of a suspension bridge, when some three or four hundreds of men, women, and children were precipitated into the water, and this too in a moment of gaiety, when crowding to witness the aquatic performance of the clown of Cooke's equestrian circus being drawn in a washing-tub by four geese.

AWFUL LOSS OF LIFE AT YARMOUTH.

—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

A DREADFUL ACCIDENT IN FRANCE.

—We have also to record a frightful accident at Lyons, which took place on the 1st instant—the day of the King's fete—from the crowding of persons on a bridge, to witness the fireworks upon the occasion. The bridge called the *Post de Pierre* is a

very strong old narrow bridge, not more than eighteen feet wide. This bridge, then, being facing the one for the display of fireworks, was densely crowded with persons, as well as both banks of the river. It was estimated by a military gentleman, that the number of persons present was not fewer than eighty thousand.

After the fireworks were over, the people began to disperse, and multitudes from both sides of the river, on their way home, had to pass this fatal bridge, consequently the bridge became completely choked up, it being impossible to move either one way or the other. The women became frightened, and many fainted; then commenced the horror—the dreadful struggle—the struggle for life: all at once a panic seemed to seize the people, making them think that a portion of the bridge was giving way; and there was some reason for thinking so, for part of the wall, on one side, had been taken down to give facility to the workmen who are erecting a new bridge close to where the old one stands, there was, therefore, nothing to save them from being pushed into the river.

All at once, then, this mass of people turned round, pushing with dreadful force against each other—the women, the children, the young girls, and the old men fell in heaps, and were literally trodden to pieces. To the honour of the French character be it spoken, that many of them thought more of saving others than of saving themselves: as it was, upwards of twenty persons were killed, and many dreadfully wounded, and many, probably, were pushed into the river, so that the real loss of life cannot be stated. The houses near the bridge were filled with the dead and dying.

One poor gentleman, from Villefranche,

lost his only son in a most dreadful manner, a very fine boy, his only hope—he was literally flattened, smashed to pieces. Never will the recollection of this lamentable scene of the *fete* of Louis Philip, be effaced from the memory of those who witnessed it.

SNOW STORM IN RUSSIA.—In the south-west province of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarbia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

WRECK OF THE AMERICAN STEAMER, "SWALLOW."—The city of New York was thrown into a state of great excitement by the striking of the steam-boat *Swallow*, on a rock, in coming down the Hudson River. The accident appears to have occurred from the wreckless carelessness, while racing with other steamers. The New York papers contain several accounts of the disaster, and the details are truly horrifying. The number of passengers on board is variously stated. By some, it is given at 300; by others over 500. It appears that the "*Express*" took on board 40; the "*Rochester*" 90; carried to Athens and Hudson, 70; making a total of 200. At the lowest computation, from forty to fifty persons were drowned.

FIRE, AND DREADFUL LOSS OF LIFE, IN SPAIN.—An accident, which produced a most lamentable catastrophe, happened on the 3rd instant, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was rapidly extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundreds of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, 18 were killed, and 50 so seriously injured that they were obliged to be carried to the hospital.

DREADFUL FIRE AT PITTSBURG, AND IMMENSE DESTRUCTION OF PROPERTY.—The dispatches by the New York packet-ship, *Sea*, Captain Edwards, have just been landed at Liverpool; they comprise papers from that city to the 15th, two days later than were conveyed by the New York and London packet-ship *Westminster*. We have received by this arrival distressing accounts of a most disastrous fire at Pittsburg, a rising and important city in Pennsylvania, destroying twenty squares of the city, comprising about 1,200 houses, the loss of which is estimated at £2,000,000 sterling. It is the

next largest city to Philadelphia in the State of Pennsylvania. Its population is about 25,000, and it was becoming a place of great commercial importance. Those acquainted with the plan of Pittsburg will be aware of the extent of the terrible calamity, when we state that nearly all that portion of the city extending from Ferry-street up the Monongahela river to the city line, and thence to the head of the entire suburb called "Pipetown" (Kensington), had been destroyed. The fire reached up Market-street, as far as the south side of Third-street, and up Wood-street as far as the south side of Diamond-alley. The boundaries of the burnt district may be thus described: from Water-street up Ferry to Third-street (the old Presbyterian Church was saved) up Third to Wood; up Wood to Diamond-alley, both sides; up Diamond-alley to Smithfield-street, and thence down Smithfield to Fourth-street, both sides; up Fourth-street to Ross-street, and thence to the head of Pipetown, including, as we have estimated above, about 20 squares, and comprising from 1,000 to 1,200 houses. Many of the warehouses contained goods of immense value—they were grocery, dry goods, and commission houses, and their spring stocks had been just laid in. The fire originated in a frame building over an icehouse, belonging to William Diehl, near the corner of Second and Ferry-streets. The wind was blowing stiffly from the north-west, though it frequently veered to other points, and owing to its variations, the fire extended up Wood-street farther than it otherwise could have done. It was discovered about twelve o'clock, and was not checked till five in the afternoon. The progress of the flames was so fearfully rapid, that many persons had not time to remove their goods—others, again, had got their property into the street, when the flames, seized it there, before it could be removed to a place of safety. Others, still, would not believe the devouring element could reach their dwellings, and did not think of removing until it was too late to save their furniture. Many people escaped with nothing but the apparel they had upon their persons. At dark you might see in every direction families sitting without shelter, guarding such portions of their household furniture as they were able to save from the flames, and not knowing where they would lay their heads or procure a morsel of food. The Councils met in the afternoon, and attempted to devise some means to stay the conflagration. It was proposed to blow up houses that seemed in the way of the flames. The deliberations, however, were ineffectual in results, and one or two buildings were blown up.

It will be many years before the city can

recover from the effects of this dreadful calamity; it has cast a blight over the commercial and manufacturing enterprise of hundreds of most worthy citizens, and in an hour has swept from them all the profits of years of toil and industry. Two lives were lost at the fire. One was an old woman in the neighbourhood of Grant and Third

streets, who had no aid to remove her furniture, and she refused to leave her dwelling until it was too late to save her. The other was a gentleman doing business in Wood-street. We hear rumours of many lives being lost, but as none of the reports are authentic, we refrain from giving them until we receive more reliable information.

THE BLOOD OF CHRIST.

In order to guard against heresy in doctrine by those who are occasionally over zealous, and who do not use sufficient caution in their addresses to the public, we beg leave to make a remark or two with regard to the important subject at the head of this article. We read that the blood of Jesus Christ cleanseth from all sin: and most assuredly it does. Jesus Christ has paid the debt for the human family, but it is left to themselves to make that atonement applicable to them individually. The Lord requires obedience from us in order that we may enjoy the remission of our sins, which he has purchased by his blood; but let no one make a mistake in this important subject, by supposing that the mere act of baptism is an atonement, for it would be totally inefficacious unless the blood of the Saviour had been shed for us. It is as if we were greatly indebted to some one, together with the multitude surrounding us, and an individual pays the debt of the whole, but before we are allowed to enjoy the privilege of the liquidation, we are to acknowledge the payment, and give credit to him who has been our daysman, and who has answered the obligation that devolved upon us.

NOTICES.

We expect that the Doctrine and Covenants will be issued with the First Number of the Sixth Volume of the STAR.

On and after the 1st of June, all letters to Messrs. Woodruff, Hadlock, and Ward, must be addressed to Stanley Buildings, Bath Street, Liverpool.

ERRATA IN OUR LAST NUMBER.—Owing to the great pressure of business during the time of our getting out the last number, our printer made several mistakes. In the 38th article of the *Spirit Stock Company*, for "disease," read "decease." And at the bottom of 181 page omit the last line, commencing with the word "weather," which line should be at the bottom of the 182 page. Also in the sixth line from the bottom of the 102 page, for "recollections," read "recollections."

CONTENTS.

History of Joseph Smith.....	185	Newcom at Present.....	187
Celestial Family Organisation.....	189	Signs of the Times.....	190
Answers to Questions.....	194	The Blood of Christ.....	200
Extract of a Letter from Elder Smith.....	195	Notices.....	200
Editorial.....	196		

LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 30, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

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—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

A DREADFUL ACCIDENT IN FRANCE.
—We have also to record a frightful accident at Lyons, which took place on the 1st instant—the day of the King's *fete*—from the crowding of persons on a bridge, to witness the fireworks upon the occasion. The bridge called the *Pont de Pierre* is a

very strong old narrow bridge, not more than eighteen feet wide. This bridge, then, being facing the one for the display of fireworks, was densely crowded with persons, as well as both banks of the river. It was estimated by a military gentleman, that the number of persons present was not fewer than eighty thousand.

After the fireworks were over, the people began to disperse, and multitudes from both sides of the river, on their way home, had to pass this fatal bridge, consequently the bridge became completely choked up, it being impossible to move either one way or the other. The women became frightened, and many fainted; then commenced the horror—the dreadful struggle—the struggle for life: all at once a panic seemed to seize the people, making them think that a portion of the bridge was giving way; and there was some reason for thinking so, for part of the wall, on one side, had been taken down to give facility to the workmen who are erecting a new bridge close to where the old one stands, there was, therefore, nothing to save them from being pushed into the river.

All at once, then, this mass of people turned round, pushing with dreadful force against each other—the women, the children, the young girls, and the old men fell in heaps, and were literally trodden to pieces. To the honour of the French character be it spoken, that many of them thought more of saving others than of saving themselves: as it was, upwards of twenty persons were killed, and many dreadfully wounded, and many, probably, were pushed into the river, so that the real loss of life cannot be stated. The houses near the bridge were filled with the dead and dying.

One poor gentleman, from Villefranche,

lost his only son in a most dreadful manner, a very fine boy, his only hope—he was literally flattened, smashed to pieces. Never will the recollection of this lamentable scene of the *fete* of Louis Philip, be effaced from the memory of those who witnessed it.

SNOW STORM IN RUSSIA.—In the south-west province of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarbia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

WRECK OF THE AMERICAN STEAMER, "SWALLOW."—The city of New York was thrown into a state of great excitement by the striking of the steam-boat *Swallow*, on a rock, in coming down the Hudson River. The accident appears to have occurred from the wreckless carelessness, while racing with other steamers. The New York papers contain several accounts of the disaster, and the details are truly horrifying. The number of passengers on board is variously stated. By some, it is given at 300; by others over 500. It appears that the "*Express*" took on board 40; the "*Rochester*" 90; carried to Athens and Hudson, 70; making a total of 200. At the lowest computation, from forty to fifty persons were drowned.

FIRE, AND DREADFUL LOSS OF LIFE, IN SPAIN.—An accident, which produced a most lamentable catastrophe, happened on the 3rd instant, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was rapidly extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundreds of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, 18 were killed, and 50 so seriously injured that they were obliged to be carried to the hospital.

DREADFUL FIRE AT PITTSBURG, AND IMMENSE DESTRUCTION OF PROPERTY.—The dispatches by the New York packet-ship, *Sea*, Captain Edwards, have just been landed at Liverpool; they comprise papers from that city to the 15th, two days later than were conveyed by the New York and London packet-ship *Westminster*. We have received by this arrival distressing accounts of a most disastrous fire at Pittsburg, a rising and important city in Pennsylvania, destroying twenty squares of the city, comprising about 1,200 houses, the loss of which is estimated at £2,000,000 sterling. It is the

next largest city to Philadelphia in the State of Pennsylvania. Its population is about 25,000, and it was becoming a place of great commercial importance. Those acquainted with the plan of Pittsburg will be aware of the extent of the terrible calamity, when we state that nearly all that portion of the city extending from Ferry-street up the Monongahela river to the city line, and thence to the head of the entire suburb called "Pipetown" (Kensington), had been destroyed. The fire reached up Market-street, as far as the south side of Third-street, and up Wood-street as far as the south side of Diamond-alley. The boundaries of the burnt district may be thus described: from Water-street up Ferry to Third-street (the old Presbyterian Church was saved) up Third to Wood; up Wood to Diamond-alley, both sides; up Diamond-alley to Smithfield-street, and thence down Smithfield to Fourth-street, both sides; up Fourth-street to Ross-street, and thence to the head of Pipetown, including, as we have estimated above, about 20 squares, and comprising from 1,000 to 1,200 houses. Many of the warehouses contained goods of immense value—they were grocery, dry goods, and commission-houses, and their spring stocks had been just laid in. The fire originated in a frame building over an icehouse, belonging to William Diehl, near the corner of Second and Ferry-streets. The wind was blowing stiffly from the north-west, though it frequently veered to other points, and owing to its variations, the fire extended up Wood-street farther than it otherwise could have done. It was discovered about twelve o'clock, and was not checked till five in the afternoon. The progress of the flames was so fearfully rapid, that many persons had not time to remove their goods—others, again, had got their property into the street, when the flames, seized it there, before it could be removed to a place of safety. Others, still, would not believe the devouring element could reach their dwellings, and did not think of removing until it was too late to save their furniture. Many people escaped with nothing but the apparel they had upon their persons. At dark you might see in every direction families sitting without shelter, guarding such portions of their household furniture as they were able to save from the flames, and not knowing where they would lay their heads or procure a morsel of food. The Councils met in the afternoon, and attempted to devise some means to stay the conflagration. It was proposed to blow up houses that seemed in the way of the flames. The deliberations, however, were ineffectual in results, and one or two buildings were blown up.

It will be many years before the city can